1: Radcliffe-Brown E-5 (1906-1908)1922
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mother of the man's wife on the other. In the *Akar-Bale* language such persons are said to be *aka-yat* to one another. A man or a woman will not have any immediate dealings with a person who is his *aka-yat*. He will not speak to him, and if they should meet or be sitting near to one another they would avoid looking at each other. On the other hand a man is constantly sending presents to his *aka-yat*. The natives say that two persons in this relation feel "shy" or "ashamed." (There is only one word in Andamanese for these two English words, *ot-jete* in *Aka-Jeru*.) The shyness begins at the moment when a marriage between their respective children is first discussed as a possibility, and lasts apparently till death.

As throwing a little light on this peculiar relation it may be mentioned that a similar relation exists between two men who have been through either the turtle-eating ceremony or the pig-eating ceremony (to be described in the next chapter) on the same occasion. Two such men will avoid any contact with one another, not speaking to nor looking at each other when they chance to meet, but on the other hand they will be constantly giving each other presents of all kinds, sending them through some third person.

The main features of the relationship system of the Andaman Islanders may be briefly summed up. The duties that one person owes to another are determined much less by their relation to one another by consanguinity and marriage, than by their respective ages and social status. Even within the family, which nevertheless is of importance, the duty of a child to a parent is very little different from his duty to any other person of the same age. There is very little of any special customs relating to conduct towards different kinds of relatives. Corresponding to this we find very few terms to denote relationships and a considerable development of the terms which denote age and social status. Thus a man's duties to his elder brother are much the same as those towards the other men of the same age, and we find that there is no word for "elder brother" but only a term by which a man distinguishes all the men of his own generation older than himself from those who are younger. Similarly there are no duties that a man owes to his father's